

Saint Hilda's by the Sea Anglican Church

(Open arms, open hearts, open minds)

We welcome everyone.

Taizé Service - An inner journey



Icon for January

Adoration of the Magi

Simplicity is the format for our hour long candlelight Taizé service.

We begin a few minutes prior to 7:00 P.M. on the 1st and 3rd Sundays of the month.

Our Taizé service is comprised of six parts which often parallel the mystical meditative journey.

Part One - Preparation

We begin a few minutes before 7:00 PM. To the sounds of meditative music you are asked to place a lighted candle on the Taizé table in front of the altar. Then you are to find a comfortable place to sit and to try to focus on being intentional about what hopes you have for the meditation or contemplative period to come.

Part Two – The Journey Begins - Letting Go

Beginning with the bells of Taizé and the first chant the service begins. During this period you are invited to listen to several spiritual reflections. Following each spiritual reading you are encouraged to raise your voice in chant, in English or Latin to the simple Taizé songs presented. The meditative character of these beautiful, yet simple songs repeated over and over permit you to center yourself. An inner calming begins.

Part Three – Illumination

Illumination is a fifteen minute period of silence. Here you have an opportunity to silently pray, reflect, contemplate or meditate. For those who know Centering Prayer or any other meditative form using a sacred word or mantra this time allows the mind and heart to be open to the Presence and to receive that which may be given.

‘Silence means leaving to God what is beyond my reach and capacity.’

‘When words and thoughts come to an end, God is praised in silent wonder and admiration.’

Part Four – Union

Union begins after the period of silence has ended and the reflections and chanting resume. Any insights received or problems clarified are taken back out into the world. You may likely feel grounded and empowered and in communion with the Holy, for silence has calmed the agitated and restless mind.

‘The reasons not to love and not to forgive fade into insignificance. Inner peace leads to union with God and we take that love of God back out into the world.’

Part Five – Final Blessing

We wish each other and all creation “Deep Peace”

Part six – The Dismissal

The candles are extinguished.

We quietly go out into the night.

Taizé Songs for January 2011

The Lord is My Light	<i>The Lord is my light, my light and salvation. In God I trust, in God I trust.</i>
Laudate Omnes Gentes	<i>Laudate Omnes Gentes, Lauate Dominum.</i> (Praise the Lord all you peoples.)
Within our Darkest Night	<i>Within our darkest night you kindle a fire that never dies away. Never dies away.</i>
Shalom	<i>Shalom, Shalom etc.</i>
Silence***** Silence***** Silence***** Silence	
Ubi Caritas	<i>Ubi caritas et amor, ubi caritas Deus ibi est.</i> (Where there is charity and love, God is to be found.)
The Kingdom Of God	<i>The kingdom of God is justice and peace and joy in the Holy Spirit. Come, Lord, and open in us the gates of your kingdom.</i>
I Am Sure I Shall See	<i>I am sure I shall see the goodness of the Lord in the land of the living. Yes, I shall see the goodness of our God, O come trust in the Lord.</i>
Let your servant now go peace	<i>Let your servant now go in peace, O in Lord. (O Lord). Now go in peace, according to your word (to your word).</i>

Meditative Music

Prefatory Music **From Silence** *Adam Hurst*

Final Blessing **Deep Peace** *Shaina Noll*

**Icons Icons are traditionally used at Taizé services. Icons, traditional or contemporary, serve to provoke us to see, reflected in the persons or images depicted, the many facets of the face of God.*

January Icon Epiphany - Manifestation to the Magi

Officially called "The Epiphany of the Lord," this feast celebrates the epiphany (manifestation) of Christ to the Gentiles, symbolized by Christ's manifestation to the Magi (Wise Men). Originally the Epiphany celebrated the Baptism of Christ, although the birth of Christ was often tied to the Epiphany. The Church in Jerusalem celebrated Christ's Nativity on January 6 until AD 549. St. Epiphanius (d. AD 403) also lists the Epiphany as the date of the celebration of Christ's birth. However, the Apostolic Constitutions (c AD 380) mandates the celebration of Christ's birth on December 25th, and his Epiphany on January 6. The Epiphany feast was introduced in the Western Church by the 4th century, but the connection between the feast and Christ's baptism was gradually lost. The Western observance of the feast soon became associated with the visit of the Wise Men. In the West, the Feast of Jesus' baptism is a separate holy day, and currently falls on the Sunday following Epiphany. In the East, the feast of the Nativity and the Epiphany gradually became two distinct feasts.

Various customs have developed around Epiphany. In the East, there is a solemn blessing of water. In the West, in the Middle Ages, houses were blessed on Epiphany. Holy water was sprinkled in each room. Chalk that had been blessed with a special blessing was used to write over every room that led outside: 20 + C + M + B + 11 which stands for "Anno Domini 2011 -- Caspar, Melchior, Balthasar" and means "The three Holy Kings, Caspar, Melchior, Balthasar, in the year of Our Lord, 2011" or whatever the year may be. The letters C, M, and B are also thought to stand for *Christus mansionem benedicat*, meaning "Christ bless this home." This tradition of blessing the doorways symbolizes the homeowners' commitment to welcome Christ into their homes on a daily basis through the year.

Today many Christians celebrate Epiphany, including Catholics, Orthodox, Anglicans, Lutherans, and Methodists. However, many Christians have yet to be introduced to the Epiphany feast, as it falls in the empty space between Christmas and Easter that exists in many non-Catholic churches.